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PASTORAL LIFE

VOL. VII, No. 6 NOVEMBER - DECEMBER, 1959

Let's Use Our Laity

JOHN A. O'BRIEN, PH.D.

IN the ear of every true pastor of souls there echoe the words of Christ, "I am the Good Shepherd, and I know mine and mine know me." [1] Like the Divine Master he will strive to the best of his ability to know every member of his flock in order to minister to the distinctive needs of each. The flock entrusted to the shepherd of souls, however, consists not merely of those within the fold but also of the "other sheep" and of those who have strayed away. "Ordinaries of dioceses and parishes, says Canon Law, "shall regard non-Catholics residing in their dioceses and parishes as commended to their care in the Lord."

Thus is manifested the abiding solicitude of Christ and of the Church, for the spiritual welfare and salvation of every soul created in the image of God and redeemed by the blood of the Word Incarnate. God's paternal love for all His children and Christ's ceaseless hunger for their salvation constitute the twin sources of the Church's tireless missionary apostolate to all nations and to every living soul. The fulfillment of the divine command to "preach the Gospel to every creature" and to lead every soul to God is a task of such magnitude as to challenge the zeal and resourcefulness of bishops and priests in every age.

With population exploding like a bomb in recent decades, the pastor's task of knowing all the people residing within the limits of the parish has become increasingly difficult. The need of calling at the homes of parishioners to know them and minister to them intelligently and effectively has been greatly accentuated. Wide awake and zelous pastors are no longer content to try to run their parish from the rectory desk. In increasing numbers they are ringing doorbells, encouraging the faithful practitioners, fostering vocations to the religious life, counseling the young on the choice of a suitable helpmate, and helping

the inactive and lapsed to return to the sacraments.

This is the very type of ministry for which the members of the pastoral ministry were ordained. What a departure from the divine plan when shepherds of souls become more rectory priests, glorified bookkeepers, swivel chair administrators! How enormous is the leakage in the parish in which the priests don't know their flock and hence are unaware of the number falling by the wayside and marrying outside the Church. How sad is the state of religion when priests and people are virtual strangers to one another; it is the breeding ground of indifference, laxity and ultimate estrangement.

In every country where a wide gulf separates the shepherd from his sheep the Church has suffered huge losses: a handful showing up for the Sunday Mass while the overwhelming majority give no heed to God or to His right to their public homage and corporate worship. In many countries today bishops and priests report percentages ranging from 75 to 90 as missing Sunday Mass and generally aloof from the practice of the faith. In our own country the *Catholic Digest survey,* the only nation-wide one, reports 62% of Catholics as attending Mass regularly. While some of the absentees doubtless have legitimate reasons for non-attendance, the number of unexcused absences still remains disturbingly large.

A GHOST PARISH

How is a priest to know which parishioners are attending Mass and which ones are missing? In small rural parishes this is not too difficult. In urban parishes, particularly those of considerable size, the task is difficult. Careful scrutiny of Sunday collection envelopes would doubtless help, but the failure of many people to use envelopes and the habit of others of attending Mass at other and sometimes more easily accessible churches renders the envelopes an inaccurate index.

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Then too in every city parish there is a considerable number of people who have never formally identified themselves with any parish. They float from one to another, content to hear Mass on Sunday, and have no further truck with any parish. Add to these the number of inactive and lapsed Catholics, and you have a submerged ghost parish of perplexing magnitude concealed within an apparently flourishing one.

How can these members be ferreted out? Only by the shoe-leather apostolate of calling at all the homes within a parish. Only by making personal contact will a priest get to know the practicing Catholics, the inactive and lapsed members, and the "other sheep" whom he must try to bring into the Master's fold. Might not such visitation demand, however, an hour or two a day?

Yes, but it will be time well spent. It will revolutionize many a parish, converting it from a lethargic, hit-or-miss affair into a throbbing dynamic center of missionary activity. It will lift the average of 62% regular attendance at Mass close to 100%. It will bring back great numbers of fallenaways and it will recruit a goodly quorum for the Inquiry Class. It will convert complacent, easy-going Catholics into zealous missionaries.

Contrary to the conception of many priests, visitation of homes can become one of the most interesting and gratifying of all the tasks of the pastoral ministry. No two persons are exactly alike: each is a small world of throbbing human hopes, fears, anxieties and dreams. Meeting a new person and getting to know him is like visiting a new continent with its distinctive Grand Canyon, Niagara Falls and Yellowstone National Park. An appreciation of the miracle and mystery of each human personality combined with a Christlike hunger for souls can transform the shoe-leather apostolate from drudgery into a work of endless fascination.

LEGION OF MARY

In large urban parishes where families come and go at such short intervals, shepherd of souls will find it necessary to enlist the assistance of parishioners to keep the parish census reasonably up-to-date. Helpful for this purpose are the Fishers or Home Visitors and the members of the Apostolate of Good Will to Non-Catholics in the Confraternity of Christian Doctrine. The organization which has proven of supreme effectiveness, however, is the Legion of Mary. It is outstanding among all lay organizations for missionary zeal, particularly in the shoe-leather apostolate. In parishes with several praesidia Legionnaires are achieving remarkable success through their census work. They are constantly unearthing inactive Catholics and discovering families who are interested in learning more about the Catholic faith.

Typical of what the Legion of

Mary can do is their achievement in St. Agnes parish, Cleveland. Organized in 1953 by the pastor, Auxiliary Bishop Floyd L. Begin, the Legion has five units or praesidia with a total membership of 60, of which 40% are men. Each member puts in at least two hours a week, visiting the sick, those in jail, taking up a door-to-door religious census, bringing back inactive Catholics and recruiting members for the Inquiry Class.

They furnish each week a list of names of non-Catholic families or individuals whom they think would be helped by a phone call from one of the priests. Bishop Begin spends from six to eight hours a week phoning these people and ends by inviting them to the Inquiry Class. He ultimately gets to the class one out of every three such persons.

It is chiefly to the leads supplied by the Legion that the bishop and his assistants attribute their impressive total of 571 converts over the five year span from 1953 to 1958—a yearly average of 114 converts! Not less significant is the large number of inactive Catholics who are brought back by the Legion to the sacraments. Think of the effect upon any urban parish if it had 60 lay people putting in a minimum of 120 hours of missionary work each week.

No wonder it is that Bishop Begin declares: "I can't imagine a priest being successful to even a minor degree unless he has taught the laymen to be as interested in the salvation of souls as he is . . . I'd resign my parish if I didn't have the Legion working in it. I need active laymen, not just people who pray, but people who pray and *work.*"

How strange it is that we have been so slow in enlisting our laity in apostolic work. We use them in raising funds, in parish picnics and bazaars, in ushering and in work around the altar. But these zones represent only the vestibule to that large area of the spiritual apostolate wherein they could help us most of all. The Church exists to bring Christ's life-giving truths and sacraments to all men and thus sanctify and save them. It is in helping priests achieve these high objectives that our laity can render the greatest service and achieve the highest sanctity.

PRIESTHOOD OF LAITY

"The layman can and should and *must* share," declared Cardinal Cushing, "in the great work of gathering in the white harvest of souls, and often enough in the very planting of the first seeds." In similar vein said Pope Pius XI: "Not only those who have consecrated themselves to God in religious life but members of the Mystical Body of Christ as well have the obligation of working hard and constantly for the upbuilding and increase of this Mystical Body."

Especially moving are the words of this great pontiff, "the Pope of Catholic Action," when he de-

cared: "Where would the Twelve have been, lost in the world's immensity, if they had not cried aloud to others—to men, women, the aged and children—and said, 'Let us carry forth the treasure of heaven; help us to distribute it?' " The treasure of heaven is the Catholic faith, and they distribute it by sharing it with others.

Addressed to all the followers of Christ are the words of the chief of the Apostles, St. Peter: "Sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is within you." [3] Reminding the laity that they are called by Christ to participate in the priestly work of winning souls, St. Peter said: "You are a chosen generation, a *kingly priesthood,* a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light." [4]

Not less precious is the priestly ministry of the laity in helping to bring back our all too numerous fallenaways. It is on this high climactic note that St. James ends his Epistle, saying, "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." [5] Yes. he will save two souls: that of the converted sinner and his own.

Most moving of all is the example of our Divine Master who sent 12 Apostles and 72 disciples to preach His Gospel to all nations and to be witnesses unto Him to the uttermost part of the earth. Bishop Begin capitalizes on this fact to drive home his point that we must make more use of our laity for genuinely apostolic work. "Some pastors," he observes, "think that laymen should have nothing to do with apostolic work, but that's heresy. Why, Christ Himself had 72 laymen preaching the Gospel but only 12 Apostles."

The priests in the foreign missions make far more conversions than we in this country. Though the priests of Africa are but one-fifth as numerous, they are making each year about three and a half times as many converts. How? By the generous use of laymen to recruit and instruct catechumens.

HOPEFUL SIGN

The most hopeful sign that we are beginning to break through this barrier is the generous use of lay men and women in some thirty diocesan-wide Operations Doorbell in recent years. With edifying zeal, tact and skill hundreds of thousands of them have called at millions of homes, recruiting thousands for Inquiry Classes and bringing back even more fallenaways. Deeply stirred by the zealous work of the 52,565 canvassers in the Wisconsin census program, Archbishop Meyer declared: "It is my hope that the organization of this program will be maintained for future years so that it will regularly offer our people this wonderful opportunity for truly apostolic work."

Commenting on the remarkable apostolate of the laity in this crusade, the *Catholic Herald Citizen* of Milwaukee said: "This program has given the laity a deeper understanding of their role; a desire to spread Christ's kingdom on earth according to their ability; and an opportunity with their bishops and priests to bring the good news of Christ's Redemption to others. With 52,565 apostolic men and women aiding some 2,000 priests in Wisconsin, the future of the Church is going to be markedly different."

Indeed when our gloriously and *joyously* reigning Holy Father, Pope John XXIII, read the story of the Wisconsin crusade, he sent through the Secretary of State a hearty word of commendation of the census program and of all who participated. But it was typical of this big-hearted Pontiff, whose simple kindness has won the esteem and admiration of the whole world, that he singled out the lay workers for special commendation. "Noting with satisfaction," says the Vatican letter, "the general lines upon which the program was organized and the gratifying results deriving from it, His Holiness commends the zeal and self-sacrifice of all those, *especially among the laity*, who took part in it, and cordially imparts to them, as a pledge of copious heavenly graces and favors, His Paternal Apostolic Blessing."

In a nutshell. Like the Good Shepherd, Jesus Christ, the pastor must know his flock to minister to them intelligently and effectively. He must also strive to contact the "other sheep" and to reclaim the strayed sheep. This means that he must devote more time to the visitation of homes: the most urgent and clamorous need in the pastoral ministry today.

In urban parishes this will usually necessitate the assistance of lay men and women. The Legion of Mary is ideal for this purpose, and several praesidia will be required in large parishes. With a goodly number of Legionnaires devoting from 50 to 100 hours a week, the task can be done, and the parish can be converted into a throbbing center of missionary activity to bring all its residents into the Mystical Body of Jesus Christ.

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1. Jn. 10:14
2. 1 Pet. 3:15
3. 1 Pet. 2:9
4. James 5:20

How many a narrow mind has reading not made broad! How many close, stifled unwindowed hearts has it not filled with mountain air and sunshine and widened them to noble spacious halls, so making room for God where He had no room before! —Frederick William Faber

The Child in Trouble

WILLIAM F. ALLEN, D.C.L.

THE child in trouble has violated the Law. Ordinarily, he has done this by persistent and repeated acts; sometimes his single act of violation is of such a nature as to make society take steps to defend itself against the novice offender.

OBJECTIVE OF PAPER

In this study, we seek to find out how the child in trouble thinks and why? what sparks him in his heart and mind; what directs him in his conduct toward all who come in contact with him? In a word, under the strain and stress of everyday living how will the child in trouble respond? What underlies his social maladjustment? We take all those questions to be allied to the mental health of the child in trouble.

A PICTURE OF THE CHILD IN TROUBLE

From a study of the works appended to this study, especially of Sheldon and Eleanor Glueck's "Delinquents in the Making" (New York 1952), we would give the following verbal picture of the child in trouble.

In his ancestral background, one generation past, the child is likely to have had grandparents mentally retarded or plagued with serious mental disturbances and physical ailments (¼).*

Alcoholism was decidedly a factor in the family with varying forms of criminalism and there was no planning of their lives whatsoever; no ambition to improve their status; and little impetus to self-respect (1/3). The families were financially destitute and objects of public welfare (6/10).

HIS OWN FAMILY

His own parents are involved in an unhappy marriage and a good percentage of the group will have been forced into early marriage (4/10). Divorce, desertion, or separation have already set in, the

* The figures denote the proportion to any given group.

final step in disharmony that has reigned almost from the beginning of the wedded life. His family never had that cohesiveness so necessary in such an important work as the rearing of children. Because of poverty, both parents work. They are classed as poor risks by their employer because of their instability (5/10). As a result, there is none or very inadequate supervision-aye, careless supervision; there is inconstant discipline; the children have the feeling that they are uncared for. It is a large family as a rule, too crowded into a poor dwelling where tension holds sway and where competition for parents' affection thrives and where emotional and sexual blocks are easily present from the living conditions. One has but to think of many children sharing the same room, the same bed at varying ages and this because of necessity, to visualize the ease with which serious moral problems might arise early in the lives of those children. All in all, an atmosphere is created in the home which is not favorable to the formation of character or of conscience; an atmosphere totally unsuited to the taming socially of the younger members of that family! Within the intimate organization of the family, the mother would be over-protective (3/10). She would dominate the home. Divorce or separation (6/10), is responsible for the crowded, poor living conditions. Neither parent stays in unbroken physical or affectionate relationship to the children day to day, week to week (5/10).

THE CHILD HIMSELF

The child himself is solid and muscular as to body development. There has been a sudden spurt of growth between the years 13 and 15 of his age. He is a restless child and very probably has wet the bed far beyond the normal period expected in any child.

He is an extrovert, acting out his reactions to any situation because he has less self-control than another. He is vivacious, emotionally quick to react, destructive, sadistic, aggressive, adventure-seeking.

He has been most likely mother-dominated and would have a deep affection for his mother whilst very little for his father. His mother whilst over-protective (4/10), was lax (9/10) with the boy whilst the father was excessively strict with him when he was caught in the wrong. The boy never had much family loyalty and feels that the family does not appreciate him and does not love him. He feels that his parents are little concerned with him. Most of all, the boy is seriously deprived by his poor emotional-intellectual relationship with his father (6/10). Due to this, he has not and will never make an adequate ego-ideal, hero-ideal of his father for himself; consequently, his sexual identification with the male will always be a source of

insecurity, doubt, wonderment for him; he will be insecure, frustrated, resentful in the role that society will expect of him as a man.

THE BASIC DEFICIENCY

Perhaps in the child in trouble this is the basic deprivation: the home has not given its essential contribution. It has failed to give the child a satisfactory relationship socially, emotionally and sexually. The boy in his home was made to feel insecure, unwanted, unappreciated. In his home the child was never able to identify himself with a respected male-hero, an ego-ideal of his own sex for he was never that close in affection with his father; in fact, he never respected him.

From that basic insecurity in his primary adjustment in his family, will stem a tenor, an undercurrent of hostility, defiance, resentfulness, suspicion and social assertiveness, challenging in the child. His association, his adjustments to others will bear the consequences of this undercurrent.

He will act out his feelings. He will think that the world owes him a living and reluctantly will assume responsibility for his wants and for his misdeeds. His wants must be fulfilled: and he will be greedy on this point to the extent that he will push himself to criminal acts to take from others what he thinks he so justly needs. He will be thirsty for status and power so that he may be independent of others and be not subject to those above him in authority. His attitude toward those in authority will easily vacillate – sometimes favorable to them, other times hostile, depending as to how he feels his needs are being met by authority.

He is stubborn and egocentric: nothing is wrong with him in his own estimation. He cannot be brought to an objective appraisal of himself since he is so little realistic and so void of a conscientious approach to all his problems. The just, the honorable, the aesthetic, the good–he has little appreciation of. What he wants for self he must have: his lower appetites will quickly dominate in this struggle for self-satisfaction. Coupled with his impulsiveness and lack of self-control, this defect of character can easily assume monstrous proportions.

HIS SOCIAL LIFE

In his social activity, this boy will seek the adventurous: the job with the least supervision and the maximum thrill. The vacant lot, the railroad yard, the poolroom, the water front will attract him. He will loathe the playground and supervised play: they hem him in. His activity will most likely include stealing rides, sneaking into theatres, hopping trucks, destructive acts, mischief, setting fires,

running away from home, keeping late hours, gambling, drinking, begging, hanging around corners with gangs. He will seek older boys, those tended to delinquency as his companions in a subconscious bid for ego-ideals missed in his home and in his father.

AT SCHOOL

In school we come to grips with the very core of the child in trouble. The child is not methodical; he finds it hard to reflect and to assess; he does not use words easily; when he expresses himself it is in a very direct concrete manner. He has little desire to go beyond grammar elementary grades. He does not like the things of school. The academic subjects make no appeal to him. He has no enthusiasm for mathematics, social studies, art, English. Those studies which entail reading, verbal comprehension as well as those that make demands on memory and meaningful interpretation are beyond him. He is hand-minded and prefers manual arts. Is it any wonder then, that the child in trouble, restless by nature is inattentive, lazy, disobedient, stubborn, sullen, defiant, impudent, quarrelsome and truant in regard to school life? He will be destructive of school property and cruel in his dealings with other children. He will by his annoying but attention-seeking conduct try to compensate for his inferiority. He will be in trouble persistently at school.

THE CAUSATIVE FACTOR OF THE CHILD IN TROUBLE

It is difficult to pinpoint the cause. However in paging the studies of experts in the field of research on Juvenile Delinquency we find that poverty is definitely *not* the answer . . . nor is alcoholism, nor criminalism in the family make-up, nor mental disturbance. The HOME is the answer. The factor that emerges with most importance is the Home of little understanding . . . little affection for the child. It was a Home rent asunder by marital disharmony. In it the child felt unwanted, unappreciated, uncared for, unsupervised. The boy had no identification with his own sex; he had no hero-ideal of his father. The affection of the mother in most cases was appreciated but the child felt it as too dominating, lax, and without significance for him as a person. In the home there were no standards of conduct productive of moral fibre. The child found no one to be a guide, a protector for him amidst the dangers of life. He saw, he breathed, he lived all that was contrary to character and conscience formation. His primary, essential social adjustment in his most precious formative years was neglected and succeeding years made it plain that this deficiency is irreplacable almost irremedial.

WHAT RECOMMENDATIONS?

In a general sense, we must aim for a wider roof culture both in the home and in the school. We must aim for a deeper, most intelligent moral guidance. And better moral guidance in the home is a first requisite since it is in the home that the most precious years of character formation must be nurtured . . . the first five of the child's life.

SPECIFIC AREAS

The Delinquent Himself: 1. He has great need of outlets for self-expression, and for his enormous energy. Whatever we can do for a wider variety of leisure time activity and for vocational opportunities will help him significantly.

2. Boys' Clubs with gymnasium facilities should be encouraged. The magnificant school gyms with their swimming pools should be available the year round and during leisure time hours of youth. The same should be said of the spacious well equipped playgrounds attached to schools. Why permit them to be idle when a mass of idle youth craves excitement and something to occupy themselves with?

3. Public sentiment should support the Scout Movement from the Cub to the Explorer section. Schools should be encouraged to have many such troops.

4. Little Leagues and Junior Leagues in baseball and football and basketball should be seen in every town.

5. Organized play should be one of the "musts" in every school program instead of wasted recreational periods where children in trouble just loll about.

6. Gym periods should be instructive and worth while and not simply periods of free lance activity, usually purposeless . . . and this is more the rule than the exception in schools today.

7. Dances and social gatherings under school, church, private auspices and according to age brackets must be encouraged and opportunities given to the youth to learn the art of dancing and social graces.

8. The extension of the Big Brother Movement whereby men of fine character and generous heart will sponsor a child in trouble once a week or twice a month and take the child to his home, on a fishing trip, or on some sort of an excursion for companionship and for intuitive absorption of moral guidance in a most pleasing, unassuming fashion. The child in trouble needs outlets for what is in him and needs help from outside that will gain admittance to his heart and mind and there to uplift him.

As for the delinquent as a person with his deficiencies there is much personal and persistent work to be done with the aid of Guidance Clinics as well as by enlightened social workers, clergy,

teachers, coaches, etc., who will and should be eager and counselling friends. The biggest contribution in this category is prevention. With the child already in trouble success to a certain minimum may be hoped for only after long and arduous guidance. Our greatest hope for the child in trouble is to detect the potential delinquent. If it is at the tender age of 9½ years that the normal outburst of delinquency is to be expected, then the first grade in school is not too early to start screening youngsters for possible emotional deviations. For this work there are reliable yardsticks given us by reputable clinicians in this field.

His Family: In the delinquent it is his family which failed him most. Never shall we turn back the tide of delinquency unless we begin at the roots—the family. Prospective parents should be taught the elements of mental hygiene; the psychological and psychiatric data as to parent-child relationships should be explained and the resources of religion, sociology, and education be opened up to stress the importance of this training to future parents. The crux of delinquency might well be cured if parents had known better how to rear their children and how to have gotten along themselves in their married life. Again and again in delinquency studies do we meet the ever present failure of father-son relationship, the child unwanted, unloved, unappreciated, unsupervised; the child-delinquent was left to shift for himself bewildered and alone. Marriage-counselling services, better marriages, better moral standards for youths in the marriageable brackets, more active domestic-trouble clinics and family courts, etc., all these could help solve the fundamental difficulty—the deficient home of the child in trouble.

The School: If the family is to bear its share in the failure of the child in trouble, the school merits considerable attention on the same score. There is much emotionally-explosive in the relationship of the school with the child. Entering school, the child cannot drop his background-social, emotional, etc. He comes as the child in trouble with great physical vigor, extrovert, an acting out manner, and the many emotional deprivations and deficiencies which are his birthright. The teacher too, brings a certain emotional character to the

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classroom. A clash could easily arise.

We must not forget either that the school is not a pleasurable experience for the child in trouble, it pains him and frustrates him. Restless, direct in his approach, hand-minded, verbal expression poor the delinquent loathes the traditional academic program. It is not made for him. He would prefer the concrete, the manual arts program. Whilst the curriculum cannot be totally altered to the delinquent's deficiencies, there are certain changes indicated:

1. A more flexible curriculum with a wider variety and richer content to give the child more satisfying experiences and captivate his interests especially for difficult children. Handicraft, manual arts, field trips, constructive manual labor for an hour or so daily would give some outlet to the tension of the child.

2. Greater and better attention to be paid to the 6th, 7th, and 8th grades since it is then that children are most disturbed. Then it should be that the curriculum might vary; that teachers emotionally charged would be derouted from certain classrooms of difficult children since they are less apt and adept at handling these.

3. A better understanding on the part of the school and the entire faculty and of the supervisory administration of the part which the school must play in the training of the child in trouble. Too many schools and teachers take it as their avowed purpose to "conquer" these disturbed children by persecutory tactics which inflame the child to the point where a public scene and explosion of emotion is arrived at and wherein the only weapon of defense on the part of the school is expulsion for saving face and dignity on its part and for the greater harm of the child.

4. Teachers should be taught more in workshops than in mere theoretical classroom discussions the principles of dynamic psychology; they should be inspired with a desire to help the socially and emotionally deprived child. They must be shown that they might possibly be to the child parent-substitutes and thus have greater effect upon the goodness of the child than the real parent. Men-teachers should be aware that they might possibly be the hero-ideal, the father-ideal for the emotionally hungry boy.

5. Curriculum changes in line with what has been written should receive the attention of the educational experts who with trained clinical technicians might work out a program for disturbed children. They should decide whether these children should work by themselves; whether they should progress at their own rate and what subjects should be given them and what sort of discipline is to be employed in their behalf.

6. Guidance Clinics should aid the school in spotting potential

children in trouble. Primary grade teachers should try to single out such children and determine what pressures incline the child to choose trouble rather than conform to good sense, good morals and to good community relations.

In ending this paper, let us be convinced that in dealing with a child in trouble from the standpoint of mental health, we are not dealing with predestination but with destination. We can remove the stifling, deterministic obstacles from the path of these afflicted children so that the spark of freedom in them may be lighted to the fullest. We can do it by modifying their character, their environmental pressures, their temperamental and personality disorders. These destroy, make deteriorate, the individual . . . we can build, if we but wish to try sincerely and intelligently.

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A Look at Protestantism

John T. Byrne

THERE is an appalling ignorance about Protestantism and Protestants on the part of Catholics and this includes even priests. Often enough of course they will know something about the *history* of Protestantism, whether it be accurate or inaccurate, but usually very little about the *Theology* of Protestantism. For too long a time we have looked upon the Reformation primarily as an historical problem rather than a theological one. This has certainly been one of the stumbling blocks in the way of unity as pointed out by the late Cardinal Saliege, Archbishop of Toulouse:

"The more I ponder over the problem of the unity of the churches, the more do I realize that the solution of this problem demands that each church should be accurately acquainted with the *doctrinal* position of the others." [1]

HISTORICAL ERRORS

But even in the historical order it is amazing how many questionable these, such as the following are assumed to be true:

1. Most if not all of the reformers were vicious and evil men;
2. The main cause of the Reformation was moral abuse. (No mention made of Luther's peculiar and personal theological problems);
3. The success of the Reformation was due primarily to the fact that the people were disgusted with the abuses of Catholicism. (The film "Martin Luther" ignored the true attitude of the German Princes and the real reasons why they supported Luther);
4. The clergy of the day were mostly ignorant. (Some probably were but the greater problem was that they were schooled in a philosophy called Nominalism which philosophy was the cause of much of Luther's theological difficulties.)

PROTESTANTISM CHANGES

But perhaps one of the most naive assumptions on the part of Catholics in relation to Protestantism is that the Protestantism of today is

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Father Byrne was ordained in 1945 and received his Ph. D from the Catholic University. He did parish work for ten years in St. Louis, plus high school teaching and counseling. At present he is C. U. Chaplain and member of the Department of Religious Education.

the same as the Protestantism of the Reformers. The principle of private interpretation of the Scriptures has directed Protestantism in multiple and diverse directions. Yet even if we consult the manuals of Theology used in training the clergy, as Fr. Weigel [2] points out, we find the Protestants of modern times are ignored. The early reformers are answered and rebuked under the title "Novatores" although they are about as "novel" as the shot gun. The real question for Catholic investigation is: What do the Protestant theologians of today teach? Pius XII in his encyclical "Humani Generis" points out our task clearly when after outlining some prevalent thought schemes of our day has this to say:

"All this evidently concerns our own Catholic theologians and philosophers, They have a grave responsibility for defending truth, both divine and human and for instilling it into men's minds; they must needs acquaint themselves with all these speculations, to a more or less extent erroneous; they must needs take them into account. Nay, it is their duty to have a thorough understanding of them. There is no curing a disease unless you have made a study of its symptoms. Moreover there is some truth underlying even these wrong-headed ideas." [3]

The Holy Father refers to both philosophy and theology in this quotation, a fact which is most significant in relation to the writings of modern Protestants. Protestantism while never constructing a philosophy of its own as Catholicism did, has always been greatly influenced by the philosophical thinking of the age, whether it be Nominalism, Kantianism, Deweyism or Existentianlism. Today it is the latter philosophy that influences most modern Protestant theologians. As Father Weigel [4] again points out, the Protestant theologian has an advantage in his ability to adopt the philosophy of the age, since he plunges "in medias res" and his writing has a certain timeliness as well as flexibility about it. But we Catholics are often as ignorant of philosophies other than our own (such as Existentialism today) as we are of theology that is not Catholic.

Our theme so far has been the ignorance of Catholics, even theologians about Protestant theology. It is only fair to point out that there are notable exceptions and the signs of the times seem to indicate that we are entering a period when both Catholics and Protestants will make a serious effort to understand the teachings of the other. On the Protestant side the New Testament scholars point the way: Cullman, Leuba and Stauffer acknowledge the validity of Catholic appeal to tradition. An example of a Catholic study of Protestant theology is the book "Rechtfertigung: die lehre Karl Barths und eine katholische Besinnung" [5] by Hans Kung, which book was reviewed very favorably

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in the Anglican Theological Review.[6] In this work Kung makes a careful study of the teachings of Karl Barth, and what is most surprising, finds that in reality *some* of them are very close to Catholic teaching, although we would superficially presume that they would not be. A striking example of this is the "sola fide" problem. Kung points out that it was Aquinas who wrote: "Non est ergo in eis spes justificationis, sed in sola fide." Of course saving faith is not barren assent. It cannot exist without hope and charity or it is dead. Catholic Theology insists on that but so do many modern Protestants. The main difference it that while Barth and others choose to make clear the distinction between the faith that saves and the works that accompany it, Catholics prefer to make clear the association between the two.

Still another presumably difficult point is analyzed by Kung. It is Luther's "simul justus et peccator." Does not Catholicism teach that by grace the Christian is made a New Man? According to Kung, Barth does not deny this either. He only insists that his righteousness is by God's grace rather than by his own achievement. The Catholic Church teaches the same thing. Kung even goes so far as to formulate this as a Catholic expression: "Ecclesia simul justa et peccatrix."

Karl Barth himself writes a preface to this book in which he makes two rather surprising points, namely that Kung has correctly stated his own position and if the Catholic position is as set down by him then he is in complete agreement with it.

These examples are, however, as we indicated *exceptions*. There is no general tendency "toward Rome." Protestantism is too diverse, too hopelessly divided itself at the present time to be able to make a mass movement toward unity. Perhaps a brief glance at the situation of Protestantism in America will help our readers to better understand this.

Th most simple division of Protestantism used by many authors [7] is that of the right, the left and the center. The group that would occupy "the right" would be the Fundamentalists, sometimes called the Orthodox Evangelicals who follow most of the original doctrines of the Reformers. The most perfect example of these would be the Missouri Synod of Lutherans. Also belonging to "the right" would be a group of unorthodox Evangelicals who use the Bible as the source of their teachings—but they use it accord-

ing to an interpretation peculiar to them. Jehovah Witnesses, Seventh Day Adventists and Christian Scientists would be examples of this group.

"The Left" contains a group best characterized as Theological Liberals. They have rejected the inspiration of the Bible and greatly "watered down" the original teaching of the Reformers. They flourished during the 19th century up to the first World War but are still found in fairly large numbers. Harnack was a member of this group. He spent his life looking for the "historical Jesus." In general, they dissected the Scriptures in search for the "kernel of truth" and made a great display of philological learning. This was the theology most popular in learned Protestant seminaries until fairly recently.

"The Center" is the most popular position today. It claims such great theological names as Paul Tillich, Rheinhold Niehbuhr, Karl Barth and also the Anglican, Pittenger. The collapse of 19th century liberalism produced a desire among Protestant theologians for a non-liberal theology. Since then there has been a tendency toward what is called neo-orthodoxy and neo-supernaturalism, although upon close examination it is frequently found that what passes under these names is certainly not true supernaturalism and hence is not very orthodox. Most of the theologians of this group are noted for their existentialist terminology which, to say the least, is ambiguous if not confusing.

Just this brief glance at Protestantism is sufficient to show us that while there are isolated instances of Catholic and Protestant theological agreement such as in Karl Barth's works, nevertheless the picture as a whole is not very promising. Still we must make a beginning by trying to understand one another's teachings. Europe has made a beginning in this way, especially in Germany and France. But America still has a long way to go.

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1 As quoted in an article by a Catholic Priest in the *Christian Century*. Tavard, George: "Catholic Views on Karl Barth." (Vol. LXXVI no. 5, February 4, 1959. pg. 133).

2 Weigel, Gustave. *A Survey of Protestant Theology in Our Day*. Newman Press. Westminster Md. 1954. pp. 3-4.

3 Pius XII. *Humani generis*. Acta Apostolicae Sedis XXXII (1950) pp. 563-4.

4 Weigel, Gustave. Op. cit. pg. 10.

5 Kung, Hans. Rechtfertigung: die lehre Karl Barths und eine katholische Besinnung. Einsiedeln: Johannes Verlag 1957.

6 Reviewed by E. L. Allen in "The Anglican Review." Vol. XL no. 4. Oct. 1958. pp 314-317.

7 Weigel, op. cit. pg. 12.

When Pope St. Pius X had to settle some important question for which he was not prepared, he used to say: "I will think about it." Then looking to the crucifix, he would add: "He will decide."

Quality, the Leaven of Quantity

Henri Blanc

IN our present civilization's march forward we have reached the stage where quantity seems to be the keynote in the scale of material progress. "How much?" "How many?" is the constant singsong surrounding our machines.

Unfortunately these trends have even invaded the field of apostolic activities. Only too often we tend to rate achievements by impressive statistics and then wonder why our numerical strength is not reflected in the spiritual, cultural, and political life of American society.

NEED FOR ELITE

Such a void in Catholic influence would seem to question both the quality of that Catholicism and our awareness of the necessity to create an elite that will lift up and transform the mass of materially-minded people. Do our thirty-five million Catholics have the same self-discipline and spiritual values as their forbears? Although they expand our churches and fill our Communion rails, how far are they caught up in the secular tempo of weight, size, and abundance?

In placing greater emphasis on quality in our Catholic life we need only recall the example of Christ Himself. Was He not concerned over forming an elite when He said: "The Kingdom of God—the Church—is like to leaven"? Did He not apply the law of quality at the very outset? He could have put vast armies of missionaries in the apostolic field for the conquest of the world; instead he chose a small elite of twelve men and sent them forth for the most gigantic enterprise ever known.

QUALITY IN CONVERSIONS

Again the goal of quality is to be sought in the matter of conversions. Surely one sincere and fervent convert is worth more in influence and example than ten half-baked ones whose perseverance is doubtful. Only recently a fellow-priest told me of his successful test in determining the sincerity of prospective converts. Barring exceptional cases, he asked them to go to Mass every Sunday for at least the whole year previous to Baptism; to abstain from meat on Fri-

days for the same period; and to subscribe to a Catholic paper or magazine. That seems a prudent course for achieving genuine results, for no matter how well one is grounded in catechism, observing the precepts of the Church does not come magically after Baptism.

About three years ago Pope Pius XII warned the Roman pastors that they may be guilty of superficiality if they let the sight of repeatedly crowded churches lull them into complacency. He advised that before feeling entirely satisfied they "should estimate with sufficient accuracy the number of those who are obliged to attend Mass and do not. Rather frequently," His Holiness pointed out, "an accurate estimate holds unpleasant surprises for a priest."

STATISTICAL ANSWER

Bringing the lesson home to us in our own country, why not, as we tabulate our gains, tabulate also the leakages in the parochial or diocesan bark? Why not, as we count our converts coming down the bright assembly line of our inquiry classes, count also along a dismal parallel line the many fallen away Catholics? A statistical answer to this inquiry might indeed hold unpleasant surprises. But we need them for the benefit of our humility and as an incentive to better efforts toward quality. Furthermore, such stark realities should make us as zealous to keep souls within the Fold as to bring others into it. Here again we can learn from the attitude of Christ Who did not console Himself with the thought that His preaching had won many converts but that His disciples had remained faithful.

How comforting and reassuring for the zealous priest at the close of his career to be able to say in the words of Christ before His death: "Those whom Thou gavest me, I have kept: And none of them is lost."

According to the Catholic concept, the object of the school and of education is the formation of the perfect Christian—that is, to apply this principle to your conditions—to exercise such spiritual and moral influence and to so accustom girls and young women that when they remain left to themselves they will remain firm in their faith as Catholics and put this faith into daily practice. At least, there must be the well-founded hope that the pupil will later on lead her life according to the principles and rules of her faith. Your entire school and educational system would be useless were this object not the central point of your labor. Our Lord wants you to strive toward this aim with all your strength.

—Pope Pius XII

Priests of America, Arise!

Ernest F. Miller, C.Ss.R.

IT is a blessed and consoling fact that in the souls of most of the young diocesan priests of America today there burns just as bright a missionary flame (by which is meant a *foreign* missionary flame) as burns in the souls of the sons of the most dedicated and zealous foreign mission Congregations and Societies in the country.

These young men belonged to the Catholic Students Mission Crusade when they were in the seminary. They carried the spirit of that excellent organization with them into the priesthood. They are imbued with that spirit today.

DIOCESAN PRIESTS IN MISSIONS

The story of the archdioceses of St. Louis and Boston is sufficient proof of this contention. Archbishop Ritter of St. Louis and Cardinal Cushing of Boston let it be known that they were looking for volunteers amongst their young Indian America and Buddhistic priests to go on the foreign missions. They wished to offer help to the countries of South America where, the word had it, there were almost no priests even though nearly all the people were Catholic. There was danger of the Faith being lost by default.

A multitude of volunteers answered the call, far more, in fact, than could be spared. The young men who were finally selected from the long list left their homes and the parishes where they were stationed and to which undoubtedly they had become attached without looking back or "letting their hand slip from the plough," not counting the cost of the sacrifice that they were making. They began their new apostolate in the arid areas of South America with all the verve and zeal of the famous missionaries who had left home and country in the 17th century to conquer Asia for the cause of Christ.

There have been some in past years amongst the European foreign missionaries who, because they had felt the heavy burdens and had known the searing heats of work amongst the pagans in the far-off corners of the world, believed that Americans were not capable of living this kind of life in view of the comforts and luxuries

that characterized their way of living at home. They would start off courageously, following in the footsteps of the great missionaries who had gone before them. But in due time they would tire and retire. And the last state of the missions would be worse than the first.

No longer dare the critics make this criticism. American priests have proved themselves. Diocesan priests, whose chief vocation is *not* the foreign missions, are no exception. They too have proved their stamina in bearing heavy burdens for the salvation of souls.

CALL FROM THAILAND

It is good that this is so. Once more the call for priests is being made. Once more it is being directed to the diocesan clergy, to the young and the strong and the zealous. This time the call is not from South America. It is from a country on the other side of the world. The name of the country is Thailand.

Thailand is in southeast Asia, half way between Hong Kong on the north and Singapore on the south. Its immediate neighbors are Laos, Cambodia, Malaya and Burma; its capital, Bangkok. The population of the country is 20,000,000. The people are light brown in complexion, handsome in appearance and happy-go-lucky in disposition. For the most part they are well-disposed towards Americans.

Education is highly thought of in the country, with the result that schools are to be seen on all sides. These schools are not always elaborate in their physical properties as are American schools. Sometimes they stand on stilts and their roofs are composed of straw. That does not seem to bother either the pupils or the teachers. They believe that education comes from books, study and understanding guidance, not from beautiful swimming pools, classrooms and gymnasia. English is obligatory in all primary schools. A large number of the people of the country have some knowledge of English. Many people speak it quite well.

In Bangkok, a city of 2,000,000 people, there are several universities. So many young people clamor to be admitted to these universities that it is impossible for the authorities to find room for even a fraction of them. It seems that just about all the young people desire higher education. The universities are being enlarged all the time to provide for new students.

PRESENT RELIGION

Buddhism is the state religion of Thailand. Of the 20,000,000 citizens of the country, about 19,900,000 either subscribe to this religion or they subscribe to no religion at all. The Thai people are either all pagan or they are pagan in part, except for the 100,000 Catholics in the country, and a few Protestants.

It is not too much of an improvement for a Thai person to be a

Buddhist rather than a professed agnostic or even atheist. The practicing Buddhist generally is not sure whether or not a personal God exists or whether there is life after death. Recently a Buddhist monk wrote a letter to the daily newspaper protesting against President Eisenhower's statement that the democracies of the world in fighting Communism were fighting atheism, for, he said, Buddhism is atheism, and if President Eisenhower was fighting atheism, he was fighting Buddhism, and therefore could hardly expect the support of Asian countries in his campaign. In Asian countries there are 500,000,000 Buddhists; in Thailand, almost 20,000,000.

What a tragedy for Thailand! Almost 20,000,000 people without God, without any knowledge of the supernatural, with only a few priests to tell them the truth and to teach them the sweet and saving truths of Our Lord.

Yet, they have immortal souls and will someday have to give an account of those souls. They are of the same blood and bone and mental and moral construction as the people of the west. They know the meaning of pain and therefore can suffer the agonies of hell. They are capable of enjoying happiness and therefore can delight in the possession of the Beatific Vision.

WHY DIOCESAN PRIESTS?

Thus, they need priests. They need priests first of all to bring them to the knowledge of the Catholic religion. Above all, they need *diocesan priests* for the purpose of raising up a sturdy diocesan clergy amongst the native boys of the country.

Boys imitate those whom they admire. Thai boys are no exception to the rule. It is certain that if they became acquainted with young, strong, athletic American diocesan priests, they would want to become diocesan priests themselves. They would want to be like "Father." And becoming like "Father," they would solve the problem of the future parish priests of the country. And while by their example the American priests were leading boys to become priests "like themselves," they would be adding new members to the Church and sending new (and old also) souls to heaven.

It is true that there are religious orders working for the salvation of souls in Thailand. There are the Jesuits. But the Jesuits primarily are teachers and not parish priests. There are the Redemptorists. Their work is to give missions and retreats. They are not parish priests either. So it is with the other religious organizations in the country. Only diocesan priests are primarily and by the very fact of their vocation parish priests.

And yet there are not enough diocesan priests in the country to inspire the boys to join the ranks of the diocesan clergy. The boys see Jesuits and Redemptorists and

Salesians. And they all want to become Jesuits and Redemptorists and Salesians. And they will all end up as teachers and parish missionaries. Very few of them will end up as parish priests.

LEAVE OF ABSENCE

This is the situation that will be remedied if a number of young American diocesan priests get permission from their bishops to come over to Thailand and spend ten years of their priestly lives in the work of saving Thai souls and developing future Thai parish priests for the continuation of the work of saving Thai souls.

Yes, only ten years. And that, with a vacation back home in America before the ten years are up. The following is all that need be done by those who are interested in the proposition:

1. Let them go to their bishop and ask for a leave of absence from the diocese for ten years to labor for souls in Thailand.

2. Let them write to Monsignor Clarence Duhart, the Ordinary of a vast section in northeast Thailand *that does not have one single secular priest working for the people,* and ask him to take them into his territory and to give them "a village" as a parish for a period of ten years. Monsignor is an American, hailing from Detroit, Michigan. His address in Thailand is, "Catholic Mission, Udornthoni, Thailand."

3. Let them secure the permission from their pastor (if they are curates; if they are not yet curates, from the pastor of their home parish) to take up *one collection* at the Sunday Masses for the plane fare from New York or from San Francisco to Bangkok, Thailand.

4. Let them pray as they never prayed before. They are going to need God's help for this adventure. They obtain God's help through prayer.

Of course, there will be some hardships attached to this high apostolate. Leaving home is not easy. The heat of Thailand is quite constant and oppressive. The transportation is poor and the roads worse. The language is a tough one to master. The food is not quite like American food.

Still and all, the ten years will be an adventure, a glorious adventure, full of thrills and experiences that even from the natural standpoint will be interesting and unique, and that from the supernatural standpoint will be deserving of a notation in the annals that are kept by heaven. And the angels and the saints will never tire reading what these young American diocesan priests wrote in the jungles and the villages of Thailand with their lives.

Young priests of America, arise! You have nothing to lose but the chains of the "nice" life that can be yours at home. You have everything to gain—a thousand unsaved souls, and in the end, your own.

Home or Hotel

Very Rev. M. G. Kelliher

THE home has always been recognized by the Church as the basic unit of society. On the strength and stability of the home, the well-being of the Church and State depend. Ever since God made man and woman, the family has been the center of attraction, the fulcrum of society. The family has ever been the greatest and surest indicator of the rise or ruin of a Nation. For a Nation is as strong as its individual homes.

The home then is the sanctuary that gives life and meaning to existence. A parent's responsibility is monumental, as well as all embracing. Ever since God said to man and woman "Increase and multiply" the bringing up of children has been placed squarely on the shoulders of parents. A parent's duty is never done. From the rising to the setting of each day's sun, children need their parents' love and devotion. It is only within the sheltering walls of a sanctified home a child grows in grace and stature before God and man. There is no substitute for home, there is no surcease from being parents.

The great folly of our time is the usurpation of a parent's rights and the assumption of a parent's duties. Organization after organization are taking more than their share of interest in the children of our day, very often to the detriment of the relationship that should exist between parent and child. The school, likewise, has assumed a privileged position in the direction and guidance of children, giving, as justification, the inability of parents to cope with present day trends. The old fashioned home has been pushed with none too gentle hands behind the scenes of contemporary life, and modern techniques are the demand of the hour. As a result of this fast moving tempo and the restless rush after new, untried ideas, our children are homeless and helpless.

The great need of all children is a sense of security, and the one place fitted by God and nature to bring about this consummation so devoutly to be wished, is the home. The modern trend however, is so busy about many things it fails to appreciate the lessons learnt by experience and tradition. Activity of itself does not spell progress. Speed

can lead many times to a grave. To live with dignity and grace among strangers, one must first learn to live with parents, brothers and sisters. The old order indeed has been changed, and I wonder if the change has been for the better.

MODERN TRESSURES

The great tragedy of our day is the disintegration of the home. The simple joys—always the most precious—are victims of this consuming desire for speed. The automobile provides Johnny with the magic carpet of flight from "lovely bowers of innocence and ease." The companionship of a good book, the melody of an old song, the charms of fireside games, are passé. "All these charms are fled." We have been catapulted into a world that rocks and rolls, and we, the elders, have panicked. We know "there is no place like home," to bring a child to its knees, to restore sanity to a mind diseased. We, however, have succumbed to the cry of our age, we have gone modern.

I think that most people will admit that the home of today is under terrific pressure and not always from forces that seek and desire its abolition. Parents need our sympathy and co-operation. We must strengthen their hands by insisting at all times that children are bound to love, honor and obey them. We undermine all authority when we relieve them—no matter how high the motive—from these serious obligations, insinuating thereby that parents to-day have not the ability to do the job. God, in His wisdom, has placed that responsibility upon them. We should have confidence that God knows what He is about.

The objective of all those interested in youth should be their eternal salvation. Respect for the law of God is basic here. It seems from this should flow a very sensitive regard for parents' rights in respect to their children. We are the losers if we ignore these rights, or if we invade the sanctuary of the home without so much as a "by your leave." The door of the home should be opened from within.

As we look over our beloved land, the dangers threatening the home are many and varied. Like the cry of poetic pain wrung from Goldsmith, the sorrows of many homes weigh heavy on every priest. What must a priest do to stem the tide that eddies around the home, undermining the unity of family life! To pray is not enough, for he is the watchman that sounds the alarm. To engage in a ceaseless round of activity may destroy the very sanctuary he strives to save. Prayerful preparation must go into his weekly sermon for in this matter he should be the teacher, par excellence, of his people. I remember, as a student, how a certain professor stirred in me a strange delight in the beauty of the English language. He created in me a great joy in the melody of a word or in the music of a well turned

phrase. I shall be in his debt for ever.

HELP FROM PRIEST

Since every priest knows the beauty and the strength of a well ordered home, he should describe it in such glowing sentences, and with such moving eloquence as to imprint upon the canvasses of their memory such a haunting image of a home in which God was loved and served, that all hearts would yearn to bring such a dream to living reality in their own regard. The many dangers that surround the home should impel the priest to great efforts to preserve its purpose and its function as it came from the mind of God. The home is the heart of a community and the glory of the Church. Parents are its architects and children are its jewels.

The need of good parents should be self-evident. Without them no home can reach its potential possibilities. The priest then will exert his greatest efforts to instil into the minds of young parents the greatness of their vocation. Because of the relative youth of those who enter the married state, this is no easy task. To every priest this should be a labor of love. It is a labor that will bring golden dividends to all concerned. This is the challenge that confronts us, as the world tries to make families into its own image and likeness. Against the siren voice of the world, we must place the words of Christ, embellished by the wisdom of experience, and set to music that has filled the universe with song "there is no place like home."

One of the greatest joys that can come to a priest engaged in pastoral work is a visit in a home in which lives a family united to each other, and in love with God. The happiness and peace in such a home is almost palpable and it is in such a home a priest fully realizes the beauty and strength that is part and parcel of God's grace. If all the homes in his parish were such as this, it would indeed be the very vestibule of Heaven. The world indeed is chasing shadows and rushing towards mirages in its mad quest for peace, when it bypasses the home and ignores the beauty that can flourish, most attractively, in family life.

Let us restore the home again to its rightful place in God's economy. Let us take our stand by the parents of our land and sustain the authority that has been God bestowed. Let us give to our children such a holy appreciation of the simple joys of home, that their faltering feet may always seek its sheltered hearth and sanctified serenity. We have need of the quiet strength of disciplined homes, strong in love and compassion and touched by the finger of God. May God in His goodness give us such homes. May all parents realize that theirs is the task of moulding in beauty, grace and strength, the character of our youth.

The Boy Who Grew Up

Dr. William P. Angers

MANY priests have asked: "What actually happens in psychotherapy?" It is a good question in view of all the misconceptions which have been printed about the psychological method of helping people resolve their emotional problems.

When a patient seeks help at a clinic or agency, he is first seen by a psychiatrist for evaluation. A social worker next interviews him to obtain background information. Then he is assigned to a psychotherapist.

The following case illustrates the methods and techniques used to help a patient find mental health. The patient's problem was mainly concerned with masturbation, a difficulty often encountered by the priest in his ministerial duties.

It is felt by this writer that the principles of *Individual Psychology* when applied to the techniques of *Adlerian Psychotherapy* are especially useful in assisting individuals with this problem. The use of a skilled confessor is also a definite asset in such cases. In this way the *whole* person is being treated so that he may develop his *total personality* instead of living only a distorted part of it.

PSYCHIATRIC EVALUATION

Joe, 25-year-old, unmarried law student complained of "doubts about my masculinity." This tall, athletic, handsome young man was attending a Catholic school. He felt his sexual behavior, namely masturbation, conflicted strongly with his Catholic training. He was thinking of solving his problem by marrying or by going to a religious retreat for a while. He often worried as to whether he was turning into a "queer." He felt that his eyelashes which might be too long and his male physical apparatus which was not as "large as the next guy's" might also be indications of this.

According to the report of the examining psychiatrist, Joe showed considerable motor agitation. There were no psychotic trends evident. His intelligence was estimated to be high average.

The diagnosis was obsessive-compulsive character with strong latent homosexual conflicts bordering on homosexual panic.

It was felt psychotherapy was indicated and that he should be seen as soon as possible to handle the current pressing anxiety. He will probably respond well initially to reassurance but in the long run will be difficult to treat because of the rigid character which is further complicated by rigid and punitive Catholic training.

Comment: It may be seen from the psychiatric report that Joe is an intelligent young man who is a victim of the habit of masturbation which he is using as an excuse to maintain a faulty life-style of avoiding mature responsibility. Whether his rigid Catholic training will be an asset or a hindrance to his making progress in psychotherapy remains to be seen.

SOCIAL AND FAMILIAL FACTORS

Joe said he was preoccupied with sex and had feelings of inadequacy. He traced these feelings as far back as he could remember. He had received four months psychiatric treatment while he was in the U. S. Army.

His childhood was described as being one of disorder, confusion and chaos. He was never sure as to when he would eat meals and was never aware of any sense of order or discipline within the home. He spoke of liking to worry as a child and of wanting to make life difficult. He mentioned an internalized rebellion during his interview with the social worker.

His 52-year-old father was described as being very quiet and stoic. He could not recall any sense of contact with his father.

His 49-year-old mother was described as being sanguine; again, there was not much he could recall of her. Joe felt his parents were not really happy and they had engaged in a number of petty arguments.

Joe had a younger brother by 2 years with whom he had always been fighting "to get the center of the stage." He had two younger sisters, one by 7 years and the other by 11, who had always looked up to him.

He never had any friends which he felt was due to his inability to reach people. In relationship to others, he spoke of totaling their faults like on an adding machine and upon arrival at a total "hit them on the head."

As a child, Joe professed to love sports but they seemed to be isolated sports and not in cooperation with other children. He stated as a child and as an adult, he has always had difficulty in comprehension and understanding in his studies. He always felt school was boring and always had to force himself to study. He could recall a sense of inferiority as a child because he never wore clean clothes to school.

He stated he likes to fight back and has obsessional thoughts about hurting someone. He is currently in law school and likes this profes-

sion because to him legal arguments are "like hitting people."

Joe has had three part-time jobs as salesman; with legal aid; and, in the Post Office. He changed his last one to become a taxi driver as he found the Post Office too boring.

At the present time, he has a girl friend that he is thinking of marrying. He stated that he sometimes gets along very well with her but views the prospect of marriage a possibility of creating problems.

He spoke of a persistent Catholic education and acknowledged tremendous guilt about masturbation. He also acknowledged strong feelings of guilt for his Army experiences with prostitutes.

Joe stated that he would like some assurance "he is not a quack." He hoped that all he had was an average neurosis. He spoke of a strong desire for "peace" and an elimination of chaos.

Comments: The Social Service report tends to confirm the faulty life-style of Joe and reveals some encouraging aspects of his total personality. The previous impression obtained from the psychiatric report, now confirmed, is the avoidance of accepting mature responsibility. This is reinforced by his reaction against his position of the oldest in the family constellation by which he would be expected to be the first to obtain financial and possibly emotional independence.

The psycho-religioso-social effects have also been curtailed. He is not encouraged to make any advances in society towards self-fulfillment due to what he considers an unhappy marriage by his parents. There is also an ineffectual father with whom he is unable to identify.

His only experience towards women besides his apparently good relation with his mother and sisters, is with prostitutes to prove his masculinity which is also the basis for his continued habit of masturbation. Rather than masturbation being an exploration or preparation for marriage, he uses it as an excuse to maintain his faulty life-style by rejecting this unacceptable, weak self-image in the same way that he makes use of his guilt feelings and his Catholic education. Furthermore, the goal of this person is to avoid responsibility for his actions and he uses his guilt feelings to foster the habit instead of using them to break the habit. This is another reason why he is unable to form worthwhile and lasting relationships with others. In this way he is able to relieve himself of any moral and/or social responsibility. Thus the whole is affected by the sum of its parts.

However, the encouraging aspects of his total personality is that he has not achieved the satisfaction he is seeking from his false life-style. This has motivated him to seek psychotherapy in order to change his erroneous attitudes for healthier, more normal ones towards himself, his parents, his family, his friends, society, life and

God so that he may be happy and peaceful with himself.

AN ADLERIAN APPROACH

On the basis of the psychiatric and social service reports, it was felt that Joe would respond well to psychotherapy of which there are three steps for the Adlerian. These are, according to Ansbacher (18, Chapter 13): understanding the life-style of the patient; explaining the life-style to the patient; and, strengthening social interest.

At the start, Joe was able to accept that psychotherapy would depend on his *cooperation* with the therapist as he was ready to change his life-style for one that would be more satisfying. As he felt his Catholic education and training was rigid and that it would hinder his making any progress, he was advised also to obtain the help of a competent spiritual director. In this way his thinking on religion which was causing him so much unnecessary concern could be clarified. After the confessor assured him that Catholicism was based on redemption and not condemnation, he was able to make rapid progress. In addition, he was also able to accept the fact that God's purpose of coming on earth to die for us was not so we would be miserable but rather so we would enjoy ourselves in searching, seeking and working for eternal salvation and happiness.

The crux of this case came when Joe related how he was the "first" in his family all the time. In his early memories and recollections, he had always been the first to do things, to get toys, to get clothes, to be served at table, etc. His parents always "pushed" him to strive for the goal to be "first" or superior in everything. He even entered the Armed Forces before his father enlisted just so he could say he had been "first." At school he was "first" of his class. If he was unable to be "first" he would use his "feelings of inferiority" as an excuse. These "feelings" would be proportionate to his degree of failure or success.

However, when his oldest sister married first (one week before treatment), this greatly upset him because he felt he had been dethroned. This event in his life plus the pressures he had always felt in being what he considered to be "first" caused him to masturbate as a form of compensation for his discouragement at not being able to achieve this goal in every and all areas.

It was by helping him "find the hair in his soup" (what he did formerly without awareness has become a factor of increased social consciousness), that he was able to understand and accept how he had allowed his position in the family to become the goal of his faulty style of life at a great psychological cost to his personal self-esteem. With this "recognition reflex" he gave up his compulsive talking and was now relaxed in the interviews.

His drive for superiority was also another reason why he was unable to form any worthwhile or lasting relationships because of his "private sense" as opposed to "common sense," by which he behaved "as if" he was or had to be first in everything and with everyone. And too, he expected everyone including God to treat him as superior.

Even the girl he thought he loved and wanted to marry was the youngest in her family and was used to looking up to her oldest, a brother. Although she was considerably younger (seven years) than Joe, he was going to marry her for this mistaken reason as well as his being able to show his superiority over her. The fact that he had not married her before, due to lack of finances, was part of the reason why he felt he was becoming a "queer." He also used his guilt feelings to reinforce this notion.

It wasn't very long before Joe began accepting himself as a person once he was able to understand how the whole (having to be first) affected the parts (masturbation, lack of development of social feeling, etc.) and the parts (repetitive behavior, guilt feelings, etc.) to the whole (no responsibility).

Now that he accepted himself as a person, he was able to strengthen his social interest, the way to *Gemeinschaftsgefuehl* (social feeling) was clear. He no longer had the false goal to be first of his class at the cost of loosing friends. Instead he functioned at his realistic academic level, a B student without forsaking the price of personal gratification. With a re-evaluation of his aspirational level, he now enjoyed law as a help to mankind not as a punitive measure because he was able to accept people with their faults and limitations as he had learned to accept his own. Formerly, in his autistic thinking, he over-compensated, by wanting to be the "world's greatest lawyer."

Instead of holding three jobs at the same time, he now concentrated on one, as a law librarian. During the summer he has a full-time job in which he will be able to extend his help to those in need. He will continue this job through his last year of law school so that it will permit him continued personality growth and development as well as afford him a chance to assume mature responsibility—marriage.

He joined a club, a society, an organization and an association as he was now able to meet other people and enjoy them without the compulsion of being first or showing himself better than they were.

Joe no longer looks upon his parents as "no good" because they came from a foreign country but has come to love them as they are. He now accepts them on the same plane as fellow Americans, as well as members of his family.

He has dated a young lady, a few months difference in their age, with whom he has formed a close

relationship on an equal footing. He gave up the other girl, who lived several hundred miles away, as "after all why put all that distance between lovers." The possibility of a forthcoming marriage is in preparation not to show his superiority, or that he's first or to solve his problem of masturbation (as he gave up the habit) but instead to share himself and be shared by an equal. Yes, "we complement and supplement each other with the help of God's holy graces" he states joyfully.

Now that Joe has been assisted to help himself in what Adler identified as the three life areas, society, subsistance and sex, he is experiencing a spiritual rebirth. It is not his old pattern of "I am holier or worse than thou" but in the words of Adler "are not the best of us in the final analysis, repentent sinners." It is hoped that with continued maturation he will keep on serving himself, his family, his community, his nation and his God. Soon he will be extending his social feeling to include a wife and children. Thus, psychotherapy was discontinued by mutual consent.

CONCLUSION

In this case we see how the teachings of Alfred Adler is a psychology of use and not of possession. As in so many other instances, it has been invaluable in assisting this young man to help himself. He has experienced a spiritual rebirth and gained a more lasting allegiance to God because he has learned to understand and live "first" with God as a *whole* man rather than living just a distorted part where God is in his way to false gratification.

When he entered therapy, he was neither helpful to himself nor to others. As far as his religious life was concerned, he was ready to give up God and was unable to appreciate Him.

It is hoped that other professionals will look into the *Individual Psychology* of Alfred Adler which when understood in the light of Catholicism can assist Catholics who are searching for the unity of their own personality so that they can more fully appreciate the unity of the Church and the strength and majesty of God to His members.

"No longer are we accepted merely on the basis of our 'cloth.' We are weighed and measured with reactions differing very little from those evoked by the observation of other men. Above all, our people are influenced by what they see in our hearts. . . ."

—Msgr. C. Holland

quid in casu?

WILLIAM F. ALLEN, J.C.D.

How are we to write the record of baptism in the baptismal register for a child that has been adopted and whose natural parents are unknown and cannot be ascertained?

Agencies are forbidden to give the names of the natural parents for more reasons than one. In such an impossible situation, I suppose and I know that in some places, the priest writes in the word "adoptive after the word "father's" (adoptive) name: and the same for the mother's name. At least the record will be a true one insofar as it is possible under the circumstances.

✦

Is it of faith that once our mortal sins are forgiven the merit due to our antecedent good works revivifies? If the merit does come back to us, is it of its original value in the eyes of God?

It is of common teaching and generally regarded as certain by theologians and this from time immemorial that once our mortal sins are forgiven, our merit does avail us favor before God. St. Thomas tells us that they, our good works, are always in the mind of God once they are performed and even if they cannot lead us to eternal life at the moment, they will do so once we have lifted the impediment to that efficacy. (St. Thomas III, q. 89, n. 5.)

Once revivified, do our merits retain their original value in the eyes of God? Our merits give us title to the reward of the Beatific Vision. *St. Thomas* believes that their restored value will be dependent on the measure of the love of God, of charity that the soul recovers in his conversion. For St. Thomas it is the love of God that determines the value of the merit in the eyes of God and the reward of the just will depend on the *quality* of the love of God in the heart of the just and not on the quantity of the merit. (cf. St. Thomas I, q. 12 a. 6.)

For *Suarez* it is the contrary: the sinner converted from his bad ways not only recovers all the merits of his past good deeds but increases his quantity of merit since by his conversion he merits another augmentation of grace. Merit and eternal glory go hand in hand. (Relectio de Reviviscentia disp. II, sect. 3 n. 88.)

To answer the question about its original value: in either opinion, the original value can be enhanced

by the conversion of the sinner. In the opinion of the Angelic Doctor it could possibly go down in value all depending on the fervor of the repentant sinner.

✦

In my theology book, Tanquerey, De Deo Uno 24th ed. p. 288, *I read "si quaeritur quomodo peccata praevideantur a Deo (thomistae) respondent: ea cognosci non in decreto approbativo sed in decreto permissivo, quatenus Deus ab aeterno sapienter et juste decernit in tali vel tali casu denegare speciale auxilium quo vitaretur peccatum." For some then is sin inevitable? Taken at their face value, it would seem that the words of the text, just quoted, state that.*

On this question a book could be written. It does present some highly interesting and provocative thoughts. We can but present some elements of a solution. We hope that they will provide some matter for meditation to the inquirer. His question requires meditation and application of principles

1. The Council of Trent declares anathema anyone who would say that it is impossible for *the just* to observe God's precepts. (Trent sess. VI, c. 18). Theologians have taught that *for the sinner* there is a moral impossibility to keep from sin unless he recovers the state of sanctifying grace. Thomists would deny that the sinner can, with the sole help of actual grace, observe the entire moral law.

2. There is no room for doubt that God gives to one and all the *necessary* grace to save one's soul. However, God does not give *equal* grace to one and all. In His unscrutable Providence God lavishes some with His grace—the Blessed Mother, for example.

3. It is *of faith* that the *just* receive from God the necessary grace to persevere in grace. The same must be said for ordinary sinners—they receive sufficient grace to repent; it is *certain* also for obstinate and obdurate sinners. For sinners, God does not accord His grace at every moment and their conversion is most likely the work of a long period of time. Grace comes more and more abundantly because the sinner accepts the first steps in grace. It is never a question of one grace whose refusal would bring about sin itself. More than likely there is a whole eschelon of graces, one after another, which lead slowly and surely to that grace which will be not only sufficient but *efficacious.* To come to that point of efficacious grace, there must be fidelity to the many small graces which were supposed to pave its way. St. Augustine saw it thus. In his book *de Correptione et Gratia* c. V, VI, XI, Augustine tells us that it is by divine mercy that God gives to some the *efficacious* grace to save their souls; it is by divine justice that God refuses it to others because of their culpable desertion of Him—a desertion that God permits while at the same time condemning it. Man by himself is able to fall from the ways of God but is man by himself able to render efficacious the grace of God? Man of himself is incapable of doing anything to merit eternal salvation

yet man of his own accord can sin: such is the mystery of grace. As Garrigou-Lagrange puts it: without the permission of God and the absence of efficacious grace sin would not come into existence but neither of these elements is the cause of sin: the cause of sin is the waywardness of the human heart; God sometimes comes with a remedy to this desertion of God by our own will and sometimes He does not . . . there is the mystery of the wisdom and the justice of God. (cf. Garrigou-Lagrange, Dieu, Paris, 1919, p. 686.) If we insist that there is a relationship between sin and the absence of God's grace, we must hold firmly to this, in the words of St. Thomas "we are not deprived of God's grace unless we have not wished to receive it. God cannot but wish the good in itself and it is not good for one to be deprived of grace unless he does not wish it or unless he neglects to prepare himself for it." (In I Sent. dist. 40 q. 4 a. 2).

✦

Have pastors the right to confirm only when the bishop is not available? If so, may they use their own discretion as to whether he is available or not?

The decree *Spiritus Sancti* art. 3 noted that certain priests designated nominatim in the decree have the power to confirm "dummodo Episcopus diocesanus haberi non possit." It would seem that pastors have that right to confirm conditionally: the bishop must not be available. This has been a source of much contention. However, it is comforting to remark that *all* the official commentaries declare that (contrary to all canonical rules for interpretation of rescripts, etc.) "dummodo" *does* NOT *express a clause of invalidity* in this particular decree. So, the prudent judgment of a pastor does not have to be beset by anxiety for the valid use of his power to confirm.

✦

Is it a sin on the part of those waiting to go to confession who make no effort whatsoever to keep from hearing what the penitent is confessing?

If there was malice in this indifference on the part of the listeners, there would be a sin of sacrilege, a sin against the virtue of religion. Most of the time there will not be malice but simple neglect of elementary politeness. However, such people should be admonished that they are bound by a serious obligation to keep secret all that they heard from the confession. This secret is something sacred and its violation would be a serious sin against the virtues of religion and of justice and the violation could be made by word, by sign and by act. They must be reminded that they cannot even mention anything of the confession to the penitent himself. Should they knowingly violate the secret of the confessional a lay person could be punished by severe penalties not excluding excommunication. (Canon 2369 n. 1, 2)

It might be well to mention that if the penitent tells something of his own confession, the hearer is

held to nothing unless the penitent imposes secret upon him or the eighth commandment makes any revelation of it sinful.

✦

A couple has been living in the brother-sister arrangement for the past twenty years in a small community where the fact is known about their bad marriage; nobody knows of the arrangement permitting them to receive the sacraments since they receive them in a church where they are not known. One dies, but preceding death, he receives all the sacraments while conscious. What about his burial? Will the publicizing of the fact that he received the last sacraments absorb sufficiently the fact of the bad marriage which was known in the greater portion of the community?

We deal in this instance with variable elements. Christian burial is conferred by the Church on its faithful children; it is a species of official mourning on the part of the Church. It is also meant to impress and to discipline the living; the Church hopes that it will deter others from the path of evil; it is meant to keep others from committing crimes against morality which hurt the public good order of the Church. In estimating who is worthy and who is not, the public, the faithful, play a significant part. To act unwisely in conferring Christian burial to one deemed unworthy by the community will defeat the very purpose of Christian burial. Instead of deterring from evil, it may incite to evil. It is precisely at this point that we come to odds in the case proposed.

In this instance, the Church could and should mourn his passing; the man has been somewhat of a faithful child; in a lesser degree a good member of the Church. The community knows him as a bad member; as some who hurt the public morality; as someone who was not favorable to the Church. In the mind of the community, he should not be mourned officially. If he is, then, there is going to be admiration if not scandal. True, it will be known that he received the last sacraments and had made his peace with the Church. But, generally speaking, people will look upon this as clutching at the plank of salvation in the midst of a turbulent sea—there was nothing else to do. It will be without honor in their eyes. We cannot let it be known that the Church had permitted him to receive the sacraments for the past twenty years in that special arrangement lest it move others to seek the same sort of bad marriage and some might not understand the patient, loving consideration of the Church in their regard. What to do? Circumstances will force the Church in that area to stand by the judgment of the community and regard the defunct as a child of the Church but *without honor*. Nobody today begrudges a church funeral even to the most forlorn spiritually. Our mentality is one of forebearance. If for no other reason, it saves the appearances and helps the poor bereaved family—such is the public's attitude. All this, *if* too much is not made of the

unworthy; if the pomp is left aside; if the strict minimum is conferred. A low mass, or at the very most, a high Mass would not be amiss in this case providing the fact of reconciliation by the last sacraments be well publicized.

✦

If there is no Oriental church in the neighborhood and a family of a certain Oriental rite presents a baby for baptism, may I validly baptize the baby and in what rite does he become inscribed?

Because of the inavailability of an Oriental priest there is a grave necessity created in virtue of which you may validly and licitly baptize the baby and it will be inscribed in the Oriental rite of its parents if both are Catholic or of the rite of the Catholic parent. Canon 6 of their Code tells us that the baby is ascribed to that Rite in which he *should have been* baptized by law. What if the parents are not Catholic? Then the child belongs to the rite in which he was baptized. (Can. 98)

What about Oriental converts to the Catholic Faith? Canon 11 of the Oriental Code says "*baptized* non-Catholics of an Oriental rite when reconciled to the Catholic Church may embrace whatever rite they wish but it is hoped that one's proper rite will be retained." Canon 12 tells us that an *unbaptized* person embracing the Faith may freely choose any rite whatsoever. If the convert chooses to belong to the Uniate Church then the priest baptizing the convert should notify the Bishop of the rite chosen.

If an Oriental father receives permission from the Holy See to change over to the Latin rite do all the children ipso facto follow him?

Canon 10 of the Oriental Code states that all the children who have not yet reached the age of puberty (boys 14 and girls 12) are transferred ipso facto with the father or in a mixed marriage with the mother. All others would have to obtain special permission to transfer. This change on the part of the children presupposes, of course, that the children have been baptized in infancy and are of the same rite as the father or the mother. It could very well happen that the children, after the age of 7, might have been baptized on their own, and as adults in the eyes of the Code, might have chosen a rite of their own. In such a case, these would not be transferred by the change of rite on the part of the parents. (cf. Bender O.P. Ritus Filiorum Impuberum in *Revue de Droit Canonique*, March 1959, p. 89).

✦

If a parish choir is incapable of singing correctly the liturgical texts prescribed for a function may we abbreviate them or omit them entirely?

In n. 21 of the instruction *Musica Sacra* it is explicitly forbidden to change, modify or omit anything of the prescribed texts even in the case proposed by the inquirer. It is conceded however, that if the choir is small or not too proficient, then, the texts may be recited or sung

recto tono but in their entirety and this even with the organ accompaniment.

✦

A doubt has always been in my mind about what Pope Pius XII said about Widowhood. Why precisely did the Pope press this topic: it seems odd in these days of early and frequently multiple marriages.

In his address of Sept. 16, 1957, the late Pope spoke on the Glory of Widowhood. Perhaps the most cogent paragraph ad rem is: "although the Church does not condemn remarriage she shows her predilection for souls who wish to remain faithful to their spouse and to the perfect symbolism of the Sacrament of marriage. She rejoices when she sees the spiritual riches which are proper to this state being cultivated. The first of these, it seems to us, is the actual conviction that far from destroying the bonds of human and supernatural love contracted in marriage, death can perfect and strengthen them." Then too "if the Sacrament of Marriage, symbol of Christ's redeeming love for the Church applies to the husband and wife the reality of this Love, transfiguring them, renders them similar, one, to Christ who delivers Himself to save mankind, the other, to the redeemed Church which accepts its part in the sacrifice of Christ, then Widowhood in some manner, becomes the (natural) outcome of this mutual consecration. It represents the present life of the Church Militant in which she is deprived of the vision of Its heavenly Spouse but with Whom it, nevertheless, remains unfailingly united . . . *such is the greatness* of Widowhood when it is lived as the prolongation of the graces of Matrimony and as the preparation for their flowering in the light of God . . ."

✦

When must the Dies Irae be recited in Masses de Requie?

Dies Irae in its *entirety* is required at funeral Masses in *die obitus* de corpore praesenti or in absentia, and also on *All Souls Day;* but, in this latter instance it is to be recited only *once* on that day either in the first Mass or in the principal Mass of the day.

✦

Should wine be used for the purification of the ciborium?

Authors are found at odds on this point. I would say, no! purify dry and remove all particles visible to the naked eye; have no scrupules for any others not visible to the eye since the Real Presence is not contained therein. If you insist on using wine think of the times you have found hosts adhering to the bottom of the inside of the ciborium because someone used wine and then put the ciborium back in use before it was totally devoid of all moisture!

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

ADMIT THE STRUGGLE

WE have to take ourselves as we are. Lay people have to do the same. We have no other raw material to fashion into a Christ-like character than the very person we are to begin with. This is most important to admit and realize.

Each one of us is a bundle of inheritances and experiences. At any particular time we are what we are. With these elements we have to reckon. We cannot be without our particular tendencies, we cannot throw off our temperament, our habits, our innate weaknesses. This is true of our own specific handicaps. It is even more true of our general disabilities resulting from original sin.

If we think that it is easy to be good, we fool ourselves. The whole of theology is against us. We have inherited a fallen nature that requires constant spiritual helps to be strong enough to keep on the supernatural plane. This we must admit. We must admit therefore that there will be a struggle going on in us. We must expect it.

It is plainly unrealistic for any priest to think that his spiritual life should be easy sailing. He will be a disappointed and frustrated man if he indulges in such reverie, for time after time he will succumb in bigger or smaller things, to his chagrin. But if he realistically takes himself for what theology tells him he is, then he will have an adequate answer for his weaknesses. He must admit that a struggle is inevitable, and that at times he will feel like doing what he knows he should not do. St. Paul felt the same way, and said so.

Besides keeping one from a feeling of despair or discouragement, the admission of the struggle will make one want to use the spiritual means that will give spiritual strength. If there must be a struggle, and if human nature is really weak, then the solution, and salvation, not to mention growth towards perfection, lies in relying upon the very strength of God. We get this strength through our Mass, and our Communion in the Mass, our Office, our private prayer, our visits to the Blessed Sacrament, upon the occasion of spiritual reading, while meditating in making the stations privately—in fine, in the whole line-up of things we usually think of as spiritual exercises and practices and devotions, not to forget the sacramental help of the sacrament of penance, or the daily rosary.

We should use all these things, and no doubt most of us do so fairly well. We will use them with all the more determination if we only admit that we do have a struggle to face, that we really need these helps.

Nor should we think that the struggle is in one matter alone. It touches the whole of our human activity; it is concerned with all the Commandments.

THE DANGEROUS PRIEST

SOMEONE has said that the chaste priest is a dangerous priest. Like many other sensational statements this one has its measure of truth. Observance of chastity does give a priest a kind of spiritual security, and may lead him to think that he is well-rounded in virtue just because he has no conspicuous failings in this matter. We have only to remember the observation back in the days of Jansenism about those persons who were described as pure as angels but proud as devils.

Nowadays a priest will necessarily be confronted with the problems of lay people re-birth prevention. False philosophies stalk the land, and ears are tuned to the false prophets. Also our young people are subjected to a constant bombardment of incorrect information about company keeping, and they necessarily are put under great stress and temptation by the environment and atmosphere in which they are forced to live. The priest as confessor and counsellor has to deal with these problems.

Living in the sheltered atmosphere of his clerical surroundings, and protected from early youth by a good home and seminary safeguards, he may fail to appreciate the very real difficulties of his not-so-protected, and certainly not-so-well instructed parishioners. Because he is chaste—and he is chaste largely because contagion has been kept away from him—he may not deal with these victimized people as charitably as he should. He may, in fact, be a dangerous priest in the confessional, for, far from leading these weak persons away from sin, he may discourage them into even greater sin.

It takes great understanding and great charity to be an effective director of souls today. Merely shouting the doctrines of the Church at those not yet prepared to receive them may precipitate the damnation of their souls. It takes great kindness and charity and much patience to lead souls effectively to God. Chastity in one's self is no guarantee that one is tactful in teaching chastity to others.

It is possible for a priest to be chaste himself, and yet by his lack of charity and patience to discourage his penitents and actually occasion their being confirmed in sin. He may imagine that his firmness is zeal for God, when really it is only his impatience in getting rid of a troublesome client. Of course, he has to be firm. But it should be the gentle firmness of Christ in dealing with the woman taken in adultery, not the legal firmness of Pilate wanting to get rid of Jesus.

T. C. SIEKMANN

NOTICE

The opinions expressed in this and other articles are the personal views of the authors, and unless otherwise stated, are not to be taken as representing the views of the editors and publishers of PASTORAL LIFE.

BOOK-REVIEW Selections

MODERN GLOOM AND CHRISTIAN MOPE, by Hilda Graef, Regnery. 143 pp. $3.50

In a firm and feasible manner Hilda Graef knocks the props from under a dozen contemporary successful writers—successful, that is, from the point of achieving a wide reading public. So far as reflecting a realistic and livable philosophy of life, however, she calls them dismal failures.

Showing that today it is fashionable to be gloomy and to reject reason, the book begins with a resumé of modern existential thought, mainly as revealed in the works of Kierkgaard, Sartre, and Camus. The author warns us, however, against a too sympathetic study of existentialists, lest the virus be injected into our own minds. If Christians are to enter the discussions with existentialists, she claims, they must do so under the banner of hope—the kind of hope St. Paul speaks of as "a Christian fortitude of mind which can never be shaken because it springs from our love of God."

She feels that the anger of the angry young men, such as John Osborne and Colin Wilson, is essentially self-pity and conceit and an unwillingness to face reality.

Of significance is her belief that there is a certain unresolved tension among Catholic novelists and poets between their life in a largely unbelieving world and their Christian faith. She claims that the marriage between Catholic and existential thought has not been a very happy one. Both Mauriac and Greene, she says, write from a pessimistic point of view and are incapable of portraying a true love between man and women. Furthermore, they present sin more as a neurotic condition than moral transgression.

Poets of Christian hope, such as Paul Claudel and T. S. Eliot, live in a more coherent and realistic world, Miss Graef points out. For them the whole world reflects not only the suffering of the cross but the glory of the resurrection.

In her preface the author stresses that the artistic merit of these writers does not enter into this discussion. This seems an unnecessary limitation to the bold and significant thinking that follows. Besides, just how far can you separate literary excellence from literary thought?

J. R. Lynch

A PEARL TO INDIA, by Vincent Cronin, Dutton. 297 pp. $4.50

GENERAL SHERMAN'S SON, by Joseph T. Durkin, Farrar, Straus and Cudahy. 276 pp. $4.50

These recent biographies of two Jesuits missionaries offer an interesting study in contrasts and comparisons. Perhaps a better understanding of their value can result by a parallel consideration of their content and treatment.

A Pearl to India concerns itself with the life of Roberto de Nobili, the first missionary to establish Christianity in the interior of India. In 1606 he went into the interior of southern India and

fought with every noble weapon of head and heart to bring Christianity to the Indians on fair terms. His whole life was one of heroic adaptability to his cause.

General Sherman's Son, Thomas Ewing Sherman, labored in more recent times and on less alien shores, yet his struggles to spread the faith in America during the late nineteenth and early twentieth centuries were equally severe, though in a different manner. Emerging as the son of a famous father and possessing a vigorous and independent mind, his was the struggle of the inner man to adapt himself to the requirements of his state of life. Whereas humility and obedience shine forth at every turn in the de Nobili story, they were an heroic struggle for Father Sherman to achieve. Quick-tempered and stubborn, he was slow to concede to the wishes of his superiors. Father de Nobili, on the other hand, was the essence of patience and could work with logic and calm to achieve reasonable understanding.

A study of these two lives show that both priests have left us a wealth of thought on many important subjects. History, sociology, and theology are indebted to Father de Nobili. Page after page of his story relates his single-handed explanation and defense of the most subtle church doctrines. Father Sherman had a brilliant understanding of the history and politics of post Civil War America and a reading of his speeches reveals a deep understanding and warning against the evils of Communism.

Mr. Cronin writes his story in a slow, learned, and graceful manner. It takes time and genuine interest to absorb his rich, intricate, and worthwhile tale.

The pace of Father Durkin's story is very fast and often thwarts sufficient development of provocative themes. Perhaps this had to be so, for the author is primarily an historian intent on giving us a true account of a brilliant man's destiny.

J. R. Lynch

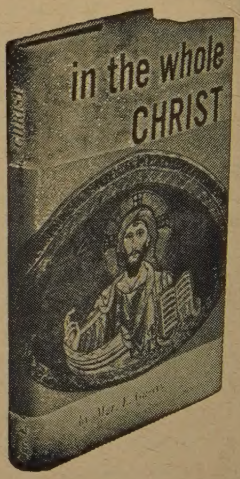
LIFE OF UNION WITH MARY, by Rev. Emil Neubert, S.M. Translated by Rev. Sylvester Juergens, S.M. Bruce. xiii, 255 pp. $4.95

Father Emil Neubert, S.M., one of the oldest and most respected of contemporary Mariologists, has given us a truly outstanding work on Marian devotion. It is not often that a careful reviewer can have the pleasure of describing a book in superlatives: this is one of those rare and happy occasions. Drawing on a long life time of rich experience in teaching Mariology, in living a Marian life, and in guiding souls along the same path. Father Neubert has provided a highly practical help for those who wish not only to make, but to live out a full consecration to Mary. This is not a book of vague generalities, remote from practice, but a collection of abundant, detailed suggestions which can be put to immediate use by the reader. Yet the author shows excellent spiritual prudence, in warning that not all souls will find all things in the book suitable for themselves. For he knows well that there are variations in the providential graces given to different souls. It would be a mistake not to take these legitimate differences into account. There is also a considerable section describing the experience of those souls who reach the mystical realms in a specially Marian way. It is with great pleasure, therefore, that we warmly recommend this book to all those who love our Blessed Mother.

Wm. G. Most

IN THE WHOLE CHRIST

By Most Rev. Emile Guerry



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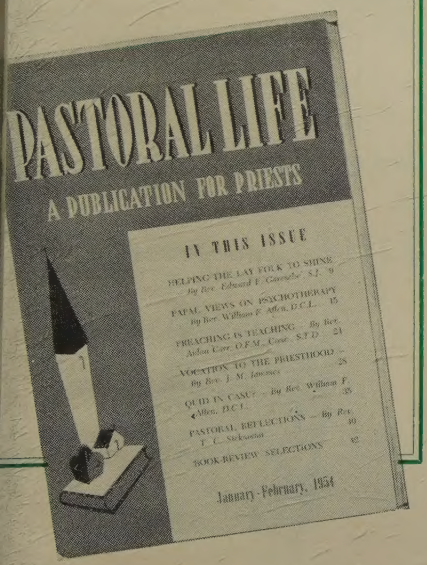

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